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MUHARRAM, A MOSLEM FESTIVAL. (See page 118.)  
A procession in the streets of Ahmednagar

# Life and Light

Vol. XLV.

MARCH, 1915.

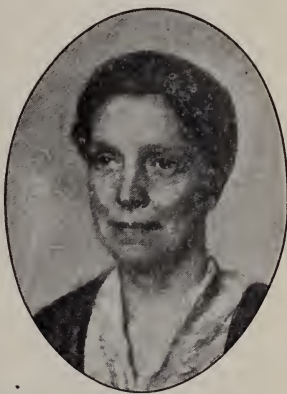
No. 3

We are glad to give our readers a picture of Miss McDougall, president-elect of the Union Woman's College, Madras, India. Those who

**A New College and Its President.** have been privileged to come into contact with her strong personality, to hear her talk of her ideals for Indian women and to see the gleams of sympathy and humor light up her scholarly face, rejoice that such a woman has been secured as head of this infant college which is to be opened next July as a

non-sectarian institution supported by eleven mission boards. Six of these are European and five American. Eleanor McDougall, M.A., is a graduate of London University and has been honored by being chosen to serve on its examining board. She gives up the chair of Latin and Greek at Westfield College, one of the schools of that University, to go out to India and start this new enterprise which is the latest word in Christian union. Not long ago she made a tour of inspection through India as a member of the British Section of the Commission on Education of the Edinburgh Continuation Committee, visiting government and mission schools and studying educational possibilities for Indian women. She says herself that she went

out with an academic spirit but that she returned with the spirit of missionary devotion. Certainly she represents in her personality the claims of both the intellectual and the spiritual life. Miss McDougall spent January in visiting our principal women's colleges, observing American methods. She also attended the Triennial Conference of Woman's Boards of Foreign Missions in New York and on January 26 a reception was tendered her at the Tuileries in Boston under the auspices of the Woman's Boards. On February 13 she sailed from the Pacific Coast for India.



MISS MCDUGALL



Miss Evelyn F. Clarke sailed February 6 on the Franconia from New York. Her visit in America has been pleasantly spent in making new **Missionary** friends and in visiting educational institutions, as well as in **Personals.** assisting at various meetings. Miss Clarke will spend a few weeks in England before returning to her work in Adams, South Africa.

Rev. and Mrs. Henry Fairbank sailed for India from New York, January 30, to take up again the many duties of their work at Ahmednagar. The Woman's Board appreciates very much the earnest and helpful service rendered by Mrs. Fairbank at many meetings during her busy furlough.

Miss Mary E. Kinney of Adabazar after some months spent in Boston hoping for permission to return to the field has gone for a visit to her sister in Calgary, Alberta, pending the settlement of the difficulties in Turkey.

Rev. and Mrs. Lyman P. Peet, after an extended furlough in this country, expect to sail February 27 from San Francisco returning to their work in the Foochow Mission.

Dr. Pauline Root, formerly of Madura, spent a week in the Old Colony Branch in early January, under the auspices of the Buildings Committee of the Woman's Board, holding meetings in the interest of the Golden Anniversary Gift. Her appeals for the new building for the Woman's Hospital in Madura were naturally very convincing as she held the post of resident doctor in this hospital for several years and it is hoped that generous gifts for this object may come from the Branch in response to her visits. Dr. Root is just now making her headquarters at Northampton, Mass.

The week beginning January 10 was filled with important meetings of various bodies concerned with the work of foreign missions. The **Mission Boards** Board of Missionary Preparation met on Tuesday at the **Confer.** new headquarters of the Foreign Missions Boards of North America, 25 Madison Avenue. At Garden City, January 13 and 14, delegates from forty Boards discussed topics of interdenominational interest and listened to remarkable addresses by Dr. John R. Mott and Mr. Sherwood Eddy. Dr. Mott gave an intimate and impressive account of his recent visit to Europe whither he went in September on a delicate and difficult mission in the interest of preserving the international Christian work jeopardized by the war. An English writer in the current issue of *The Missionary Review of the World* says of Dr. Mott: "By one of



the great providences of God, the chairman of the International Continuation Committee of the Edinburgh Conference is an American, a neutral, and is one of the greatest reconciling personalities in the world to-day. British and Germans may not talk with each other through the smoke of war, but we can talk with Dr. John R. Mott."

At the closing session, quite unexpectedly, Mr. Eddy just returned from China, gave a heart-stirring report of his recent wonderful meetings among the students and *literati* of that country.

Following these days came the gathering of the Interdenominational Conference of Woman's Boards which has recently been a Triennial. Delegates from all parts of the United States spent Friday and Saturday in listening to interesting and profitable reports and addresses. The evening session of Friday was devoted largely to the subject of Christian Literature for Oriental Women. Dr. C. H. Patton, chairman of the American section of the Commission on Christian Literature appointed by the Edinburgh Conference, made an earnest plea for more attention to this neglected branch of missionary service. Miss Laura D. White of Nanking, China, a pioneer in shaping a literature for Chinese Christian women and editor of the *Woman's Journal of China*, spoke enthusiastically of the need of more workers and more money to provide adequately in this line for the women of the Orient. At this session also the conference had the pleasure of listening to Miss McDougall, president-elect of the new Woman's Union College in Madras.

Reports were given by Dr. Watson on the Continuation Committee, by Miss Calder for the Board of Missionary Preparation, and by Mrs. DeWitt Knox on the Federation of Woman's Boards. The question of the interrelation of the Federation and the Interdenominational Conference was discussed at some length and finally referred to a committee with instructions to report at a specially called meeting of the Conference to be held next January at Garden City. At a session for delegates only held Saturday morning Mrs. Montgomery and Mrs. Peabody gave informing and valuable testimony as to special needs on the field as seen by them in their recent visit. Many committee meetings and small conferences filled every interstice of time during this busy week. A mass meeting in the interest of World Peace, under the auspices of the Jubilee Continuation Committee of New York was held Sunday afternoon in the Central Presbyterian Church, and was addressed by Mrs. Montgomery and Mrs. Peabody.

Miss Margaret Hodge, president of the Philadelphia Woman's Board

of Foreign Missions of the Presbyterian Church, was the presiding officer of this Conference and Mrs. William H. Farmer of Montclair, N. J., served as secretary.

Letters received from the American Board missionaries in more than two-thirds of the stations in Turkey report many conditions as reassuring.

**Latest News** Schools are going on as usual, mission property has been **from Turkey.** respected, except that some supplies consigned to hospitals have been requisitioned. Most of the letters speak of unusual poverty and distress among the people, but also emphasize the friendliness shown the missionaries and the gratitude expressed for such relief as it has been possible to give. The cost of food supplies is in many cases almost prohibitive. Oil is seventy cents a gallon in Sivas and while these brave men and women utter no complaint as to personal discomfort or privation they do dwell with thanksgiving on the abundant openings for work among all classes drawn to them by the common distress. The ban on the use of English in correspondence has been removed, although some letters in French and German, long delayed, have recently been received.

Through the Constantinople Chapter of the Red Cross of which Ambassador Morgenthau is president, 1,000 beds in mission hospitals **Red Cross Work for** have been offered to the War Department of the Otto-  
**Our Missionaries.** man Government for its wounded soldiers. All but two of these hospitals are connected with the American Board. It is expected that the Red Cross Chapter will meet expenses involved in the care of all troops of the Imperial Army who may be received into these beds. "This Chapter represents the benevolence of the American public and the American mission which during eighty years has endeavored to serve the nation through its benevolent and philanthropic institutions and now take this opportunity to express sympathy in the present needs of Turkey and cordiality in responding to those needs."

Miss Graffam of Sivas, in company with Dr. Clark, Mrs. Levon Sewny and Miss Zenger of the orphanage have gone to Erzroom to assist Dr. Case in the care of the sick and wounded. Not wishing to close the hospital in Sivas where they had already taken in about twenty of the wounded, Mr. Partridge and the others at the station assisted by the senior Dr. Sewny have been caring for these men. Dr. Levon Sewny is at the front.

Dr. Shepard writes from Beirut that the situation in Aintab is heart-rending. The whole community is reduced almost to beggary, transpor-

tation is at a standstill and the doctors at the hospital are overwhelmingly busy. There is imperative need for relief funds here. But Dr. Shepard adds, "There is a brighter side to our Aintab situation. Colleges, schools and orphanages have not been interfered with. Local government officials are courteous and the relation between native Christian and Moslem has never before been so friendly."

The American Board has just forwarded to Mr. Peet \$70,000 from Armenians in the United States for the use of their suffering relatives.

Dr. Mott has just sent out a new call for the observance of the Universal Day of Prayer for Students called by the World's Student Christian A Student Day Federation. Dr. Mott says in this call: "The present of Prayer. world situation constitutes the most powerful call to prayer ever extended to North American students. It is a time for penitence and true searching of heart to discover wherein we may be responsible for unbrotherly relations, such as have involved our fellow students of Europe in the testing and temptations of war. A majority of the students in the belligerent nations have enlisted; thousands have been slain and wounded. But when all international fellowships seemed to be breaking, the leaders and members of our Christian Federation were held together by the bonds of prayer. Shall we not, therefore, pray in confidence that the self-sacrificing devotion of European students to their country may inspire the students of North America with more intense devotion to Christ's greater work of reconstruction?"

Students and friends are asked to observe Sunday, February 28, as this Day of Prayer.

**The Holbrook Memorial Library.** A memorial library in the building of the Teachers' College at Sivas was dedicated during the fall term. It is in memory of Mr. Charles H. Holbrook whose tragic death at the hands of an unknown assassin will be recalled. A tablet bearing the following inscription was unveiled:—

#### THE HOLBROOK LIBRARY.

A Memorial to the short life in Sivas,  
and deep interest in THE TEACHERS' COLLEGE,  
of REV. CHARLES HENRY HOLBROOK,  
made possible by his parents through the gift of his library,  
and by the co-operation of Wellesley Hills Congregational Church.

Dedicated November 14, 1914.

Three Institutes arranged by Mrs. C. S. Bragdon of Utica were held in the Oneida, Chenango and Delaware Association of New York State, **Institutes, Past and Future.** in December. Miss Preston represented the Woman's Board and Mrs. Hillis and Dr. Headland were also among the speakers. In connection with its annual meeting the Western Maine Branch had a very successful Institute in Portland, January 21, when Mrs. Daniels and Miss Preston helped the Branch leaders to carry out a suggestive program. Miss Daniels of Harpoot was the missionary speaker, and an enthusiastic Junior rally at the Woodfords Congregational Church closed a series of meetings which the Branch officers consider peculiarly successful, thus fully justifying their change of date for the annual meeting from May to January.

At Plymouth, Mass., January 28, the Norfolk and Pilgrim Branch introduced the Institute feature into its mid-winter meeting, under the direction of Miss Bessie Holmes. Miss Calder conducted conferences and spoke in the evening to a large and attentive audience. Miss Clarke of Africa was the missionary speaker.

The Springfield Branch presented two carefully prepared programs at Institutes held in Holyoke and Springfield, February 9 and 10. A Model Study Class using as its textbook *The Social Aspects of Foreign Missions*, gave helpful suggestions for prospective leaders of Lenten study classes. Questions pertinent to increasing the interest of the church in foreign missions were discussed.

Institutes are being planned for New Bedford, Mass., February 24, and for Gardner, Mass., March 19.

A conference of Branch officers has been called for April 6 and 7 in Boston. The sessions of Tuesday afternoon and evening will be held in **Branch Officers' Conference.** the chapel of the Old South Church and special attention will be given to reports from the Golden Anniversary Gifts committees on this day. The sessions of Wednesday morning and afternoon will meet in Pilgrim Hall, Congregational House. Entertainment over night will be provided for three officers from each Branch, when desired. All Branch officers will be welcome at the sessions. Full details of the program will appear in *The Interchange*.

**Semiannual Meeting.** The Woman's Board of Missions by invitation of the Winslow Church, Taunton, Mass., will hold its semiannual meeting with the Old Colony Branch Thursday, May 13. Look for the detailed announcement in the April number.



The sub-committee in charge of these monthly meetings in Pilgrim Hall are very fortunate in the speakers they have been able to secure for **Friday** the season from October, 1915, to May, 1915. In January **Meetings.** Mrs. J. L. Fowle presided, Dr. W. E. Strong gave a fine review of the World Situation in 1914, Mrs. F. G. Cook spoke on "Our Aims for 1915" and Miss Alice Gleason brought a timely message from Mexico. In February the meeting was in charge of Mrs. George A. Gates of Cambridge, Miss Calder presented suggestions for programs from *The Child in the Midst*, and Miss Gilson of Rhodesia spoke of the Frontier Station of Mt. Silinda. The committee is happy to announce that on March 5 Dr. Francis E. Clark will speak of The Child at Work for Christ, from his wide experience of the work of the Junior Endeavor Societies throughout the world, and Mrs. Emily L. McLaughlin, now of White Plains, N. Y., will preside.

The interest of the women of our churches in child-welfare in Christian and non-Christian lands has been clearly shown by the remarkable **United Study** sales of *The Child in the Midst*. The first edition of **Textbooks.** 100,000 was exhausted in October and a second edition of 50,000 has met with equal favor. The Central Committee is eager to surpass its record of previous years during the few weeks remaining before the new textbook, *The King's Highway*, is ready. So please send your orders to Miss Hartshorn for Mrs. Labaree's little classic of child life in the Orient. It should find a place in the library of every Christian mother and will be as appropriate for study classes next year as this. About 4,500 copies have already been sent out from our Board rooms. The attention of junior leaders is called again to the popular little textbook of the year for boys and girls, *Our World Family*.

Already orders are in hand for thousands of these dainty green and white cards, bearing an appropriate message for the women of our **The Lenten** churches during the Lenten season, written by Mrs. H. J. **Appeal.** Prudden of New Haven. Each card is accompanied by its little envelope for the Easter offering. Beginning with Ash Wednesday, February 17, great communions of the Christian Church will give special heed to the spiritual life for these weeks before Easter. Should not every Christian seek at this season, by prayer and self-denial, to enter into fellowship with his Lord?

**A Lenten Lecture Course.** Beginning February 23, Mrs. Helen Barrett Montgomery will deliver a course of six lectures on Comparative Religions. They will be given February 23, 24 and 26 and March 1, 3 and 5, at ten o'clock in Lorimer Hall, Tremont Temple, under the auspices of the Gordon Missionary Training School of Boston. Registration for the course, one dollar. Single tickets, twenty-five cents.

Saturday afternoon at three o'clock, February 27, there will be a big mass meeting of children in the First Baptist Church, Newton Centre.

**Union Meeting for Children.** All the churches in the vicinity of Boston are invited to send delegations of boys and girls with their leaders. Mrs. Montgomery will speak, the pageant scene of the Magic Christmas Tree will be given and there will be special music under the direction of Mr. J. H. Loud, the well-known organist. The Judson Mission Band will act as hostess on this occasion.

#### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

##### RECEIPTS FROM JANUARY 1-31, 1915

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	Total				
1914. ....	\$9,793.11	\$100.00	\$9,893.11	\$9,568.93	\$143.75	\$975.58	\$20,581.37
1915. ....	14,062.35	881.00	14,943.35	1,171.24	526.00	648.51	17,289.10
Gain ....	4,269.24	781.00	5,050.24		382.25		
Loss ....				8,397.69		327.07	3,292.27

##### OCTOBER 18, 1914-JANUARY 31, 1915

1914. ....	\$30,252.10	\$656.65	\$30,908.75	\$25,768.48	\$791.75	\$6,038.25	\$63,507.23
1915. ....	28,588.93	3,702.37	32,291.30	2,790.24	952.28	2,135.15	38,168.97
Gain ....		3,045.72	1,382.55		160.53		
Loss ....	1,663.17			22,978.24		3,903.10	25,338.26

#### RECEIPTS FOR REGULAR WORK AND BUILDINGS

##### For the Year 1914

Counting on Apportionment for 1914				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals	From Other Sources	
\$102,861.94	\$7,793.10	\$6,191.56	\$116,846.60	\$30,741.46	\$15,307.35	\$162,895.41

## THE TRIAL OF YOUR FAITH

## Facing the World-emergency in Missions

BY RAYMOND CALKINS, D.D.

THE present great world-emergency gives to the Christian people of this generation the best opportunity that they have ever had, or that they are ever likely to have to show their loyalty to Christ and to the faith of Christ. It is not too much to say that the faith of the church is on trial, and that it lies within the power of Christian people to give an impressive demonstration of their faith in Christ and the church, such as would not be possible in more comfortable and easy days. "The gospel," it has well been said, "is like anything else that has come out of the human spirit; it is only when it is pushed and put to the test that we know what is in it. Always when Christianity has been put into the hardest place—up against the Roman Government, against the Turkish invasion, against Philip of Spain and Mary of England, she has risen to her best, and always when there has been nothing to compete with, or to contend against, and no great task rising like a mountain before her, then the blood has run slow in her veins and she has walked with aimless and faltering steps. These are the times to show us what is in ourselves and in our gospel." These words were spoken by Dr. Patton of Columbus, Ohio, before the great world-war broke upon us. How impressively true they are in the light of conditions as they are to-day!

## A CHALLENGE TO THE CHURCH

This is the time for people to rally about the church as never before. We are told that the church is a failure, that Christianity has broken down, that the Christian faith has proved its inadequacy to meet modern conditions and to solve modern problems. Every Christian has it in his power to give his own answer to such statements which are made on all sides. Let this day and generation see a flocking to the Christian cause such as has not been seen in many a day. Let those who are outside the church, see church people standing in their places firm and unshaken in their faith. Let them see no weakening in the program of the church, no faltering in her work, no diminution in her energy, no pause in her progress, and even the most callous will be impressed and will look upon the church with a sympathy and an admiration which in other days they have not known.

## A SONG OUT OF STRUGGLE

This is the time for the Christian faith to rise to the sublime heights



of which it is capable. Now is the time to show that we have a faith. What is a faith good for, if it is good for nothing now? It was out of the terrible days of the Reformation when all Europe was on the verge of a hundred years of fierce intermittent struggle that Martin Luther wrote his hymn: "A mighty fortress is our God." It was out of the thick of the thirty years' war when Europe had become a very wilderness of death that Gustavus Adolphus wrote:—

"Fear not, oh, little flock, the foe  
Who madly seeks our overthrow."

and that Martin Rinkhardt at the close of that weary and wasting strife could give a new *Te Deum* to the church:—

"Now thank we all our God  
With hearts and hands and voices."

And out from the darkest moments of the history of the people of God, we can hear prophetic voices, "with the unmistakable lilt of the morning in them." Now is the time for the Christian faith to rise like a bird into the upper atmosphere of God and to sing its song of hope and victory high above the horror and carnage of a warring world.

#### THE CHRISTIAN FAITH AND CHRISTIAN MISSIONS

It is the missionary program of the church which offers the fairest, finest field for this demonstration of faith and loyalty. For here is where the courage and the strength of the church is being put to its severest test. It is a test, first of all, to the faith of the church in the missionary idea. Do we believe, in spite of all appearances to the contrary, that the Christian faith alone can spell peace and happiness to all the children of men? Do we believe that faith in Christ alone can bring about this world salvation?

It is one thing to believe that when the facts appear to be largely on one side, when one can point with pride to the achievements of a civilization that has been long under the tutelage of Jesus Christ, when one can quote with approval and with an air of finality the word of Matthew Arnold that he believes in Christianity because he does not know an acre of land that has known Christ that is not better than any acre of land that has not known him. But to-day one might hesitate to make such a contrast. The civilization that has broken down in our day is precisely the civilization which has longest known the Christian teaching and has longest been under the power of Jesus Christ. The mere statement of such a fact throws the missionary Christian at once back upon the deepest and most spiritual reasons for the faith that is in him. It may be that we have been too easy-going in our assumptions; too glib in our com-

parisons and contrasts. Every real missionary student has always known that these hideous imperfections were to be found in our "so-called" Christian civilization, and they never based their missionary faith or their missionary appeal upon any easy *assumptions* as to the worth or perfection of the civilization of our Western world.

#### THE FOUNDATIONS OF MISSIONARY FAITH

That Christianity has done much for the social order can always be said. But the final reason for an assured faith that Jesus Christ is indeed the power of God unto salvation does not rest upon the degree to which, as yet, the Christian Idea has incorporated itself in the social life of our Western world. How much of a faith have the Christian people of this generation in the essential gospel of Jesus Christ? These years will tell the story. Has that faith, after all, been only surface deep? Has it rested upon a comfortable, unthoughtful assurance that Christians are much better off than non-Christians and that the West has everything to teach the East? If so, then the rain will descend and the floods will come and the winds will blow and that faith founded on the sand will fall and great will be the fall of it. But now is the time for the church to show that its faith in missions is indeed founded on a Rock. The foundations of missionary faith are being tested to-day. Other foundation can no man lay than that which is laid, which is Jesus Christ. If Christian people have been building their faith on any other or on any lesser foundation, his work will be made manifest, for the day shall declare it, and the fire itself will prove each man's work of what sort it is. What shall we say of the opportunity to show to the world to-day what is the real basis of our faith in Jesus Christ as the Saviour of men? Let the church stand by its missionary idea and program at such an hour, let it raise high above all lesser banners the banner of the Lord with its triumphant inscription, *Hoc signo vincimus*, and it will bear a glowing witness to its Lord, and will give a mighty demonstration to the world of its full faith in Him. Now is the time to sing the hymn:—

"Fling out the banner! wide and high  
Seaward and skyward, let it shine;  
Nor skill, nor might, nor merit ours,—  
We conquer only in that Sign."

#### "IT MUST NOT SUFFER LOSS"

A concrete evidence of the presence or absence of such a faith will be found in the missionary giving of Christian people at the present crisis. A test of sincerity will be laid down on the very threshold of the Church

of God. Willingness to sacrifice is always a test of the sincerity of one's faith. When St. Paul urged giving upon the Corinthian Christians, he said: "I speak to prove the sincerity of your love." One's real interest in anything can be pretty accurately gauged by his readiness to give money to it. When the Franco-Prussian War was over in 1870, and the Prussian Government informed the French Republic that Prussian troops would remain on French soil until the huge war indemnity was paid, Bismarck was surprised and, we are told, chagrined at the speed and apparent ease with which the vast sum was raised. Just so, when St. Paul asked a missionary contribution of the church of Macedonia, although it was under a severe ordeal of trouble and poverty, it poured out such a flood of generosity that they gave beyond their means, begging the Apostle most urgently for the favor of contributing to the support of their brethren. It was, as Dean Bosworth has said, as if the people should come up after hearing a missionary speak and urge their gifts upon him in spite of his protestations. They believed so intensely in the worth of what they had received, that they could not be too "forward" in what they were willing to give.

"The war which now shadows the world," Dr. Speer has reminded us, "and the sacrifices which are willingly made in it should shame our timidity, and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ."

Now is the hour for Christian people to show what they can do and will do. Of course there are many appeals. To be sure we must give freely for Belgian Relief and the Red Cross work. We must not turn a deaf ear to the appeal of the unemployed, to the stern demands of municipal relief. Christian institutions in our own land, hard hit by financial conditions, must be supported by additional gifts. Our churches must be maintained. No one of these causes must be allowed to suffer. And, then, in addition to and beyond all this, the great imperial work of Christian missions must be upheld. Here is where Christian discipleship will be put to the test. "What do ye more than these?" the Master asked. And it is in this "beyond" that discipleship first appears. When Jesus entered the Garden of Gethsemane we read that "He went a little

farther." And it is in the disciple's willingness to go "a little farther" in sacrifice at the hour of need that he shows the spirit of Christ.

#### ANSWERING WITH HIS LIFE

A few months ago, in offering himself to the great work of foreign missions, a young recruit said that he wished to answer the taunt that Christianity is a failure with his life. The hour has struck for every Christian to answer that taunt in a very real sense with his life. Try to think what a witness it will be to an unbelieving world, if at such a time Christian people maintain their work of missions or even advance it, while freely giving also to all other just claims upon their charity. The leaders are moving up and down among the Christian host speaking the word, "Let the children of Israel go forward." Now is the hour not to retreat, not to halt and rest on arms, but to move onward into God's Promised Land.

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## CARRYING THE GOSPEL STORY TO MOHAMMEDAN WOMEN

BY MRS. ROBERT A. HUME, AHMEDNAGAR, INDIA

AS to social differences and position, the Mohammedan women may be placed in two groups; first the ordinary and second the secluded or *purdah* women. The ordinary class of Mohammedan women is unrestricted and moves about freely everywhere. She does not cover her face on the street. The other class seclude themselves in their homes. These belong to the upper and aristocratic Mohammedan families. Both classes speak and understand enough Marathi to make the Bible women's visits to their homes profitable. As a rule, Mohammedans have good houses. They furnish them with beds, tables, chairs, etc., quite extensively and they beautify their walls with pictures, brackets and bric-a-brac. The women of the ordinary class are industrious. After finishing their daily household work, they occupy themselves with some kind of work that will bring in an income. Both the old and the young women are always busy with their fingers. They make thread buttons, silk cord, coarse garments, country cigarettes, and other articles.

During the past six months, I have spent several afternoons with the Bible women in Mohammedan homes. A more intimate acquaintance with the women has increased my respect for them as a class. They are polite in manners. They welcome you into their houses graciously and



their cordiality is genuine. Usually an old woman comes forward first and greets you. The younger women place chairs for you and make you feel at home. The old lady opens up the conversation with remarks to which it is best not to reply at first. They will begin: "You and we have so much in common in our religion that we are glad you have come. We all believe in one God; you call God's prophet, Jesus Christ, and we call him Mohammed. There is really little difference, little difference, etc.!" To enter into an argument immediately with them would be untactful and unwise. So, we seat ourselves and begin to get acquainted with the six or seven women present in our usual way, inquiring about the members of the family, getting their names and relationships. We sing a Christian hymn as soon as practical and that starts our religious conversation. The women sit and listen attentively. We tell them of Christ, choosing a story to illustrate his character and life and let the truth in it answer their remarks made when we entered. Often a response comes, a heartfelt one, and they open up their hearts and tell us something of their sorrows or of their family difficulties. God as our Father is the message most comforting to them and we speak of him in that relationship. The European War, too, is a daily topic of inquiry. Almost always, the women ask, "Are Christian nations at war?" and when we reply, "Yes," then they say, "Why is it so? How can it be?" We too echo their questions mentally—why is it so? How can it be? Then follows the question, "Who will win?" To which we reply, "The Right will win!" and "Who is in the right?" "They who are fighting for unselfish ends!" The present war comes very near to them because both Hindus and Mohammedans are in the Indian Army and many have gone to Europe and are fighting side by side with the English. Almost every one we meet in these houses has relatives or acquaintances among the troops. Out of those who have gone, who will return? That brings the tears, and sympathy for them brings tears to our own eyes. "Be ready always for God's call!" That is our message for that day.

Close by our mission compound in the city is quite a group of Mohammedan houses. I was invited there especially to see an old woman. Her relatives declared she was a hundred years old! She did attend a girls' school started by Miss Cynthia Farrar about seventy-five years ago! The old Mohammedan woman was too sick and feeble either to notice or talk to me but I prayed by her. This visit gave me the opportunity to meet all the Mohammedan women in that settlement. In one house four sisters

live together. All but one of them are widows. They are poor and belong to the ordinary class. Each one came in with her sewing in her hands to sit and listen to us. The room was neat. Pictures of Delhi and Agra hung on the walls as well as framed quotations from the Koran. There was a niceness and coziness in that room not often found among such poor people. The mother of these four women had also attended one of those very first girls' schools which Miss Cynthia Farrar started. The women were friendly and interested, mainly because of their mother's connection with that school. The needles kept busy while we spoke earnestly of God's love for them as his children. Our conversation was long and before we realized it, the afternoon was spent. I had to leave,



INSIDE VIEW OF KOTHILA, AHMEDNAGAR  
An enclosure containing Mohammedan homes

promising to come again. My going to that house would have been of less interest had they not known the truth from their mother. No true effort is lost; it comes back with interest, and experiences like this encourage us to feel that the work done in these houses is going to bear more and better fruit for Christ's kingdom.

Just outside Ahmednagar City, on the northwest, there is a Mohammedan fortress-like building called the Kothila. It occupies a considerable area of land. In its enclosure there are numerous houses. Some seventy Mohammedan families of the upper aristocratic class live there. The women keep their *purdah* seclusion strictly. These families have hereditary rights. For the most part, they live on incomes from *inams* (lands granted to their ancestors for heroic deeds done in war or for special service rendered to government). Though belonging to the

aristocracy, many of the families are in poverty. For generations their fortunes have steadily decreased. Although poor, they are proud of their rank and former prestige. The effect of their seclusion renders the women of these families timid. They are afraid to step outside of their front doors. Should it ever become necessary for them to leave the house, a conveyance is brought for them. They cover themselves with their cloaks, which drop down over them from their heads to their feet. When seated in the conveyance, they are hidden from view by a sheet



BHAGUBAI, THE HOSPITAL BIBLE WOMAN  
Teaching Her Daily Bible Lesson

tied around the conveyance. The *purdah* women neither realize their limitations nor know enough to regret them. They are gentle and lady-like and many are personally beautiful. Their voices are low and sweet. Not a month ago I spent an interesting afternoon with them. They knew I was coming and were dressed and ready for the reception. I could only visit three houses that day. If we could have met in some one house, I could have saved time but they would not and could not leave their own houses for another although it was within a few yards! Everywhere they showed an intense interest in the message we brought. They were



ready and eager to ask about things happening in the world. Many of them had been in our woman's hospital and had been benefited there. Some needed to go for treatment. I urged them to do this. Much of their interest in us was because they knew the doctors and Miss Johnson, the hospital superintendent of nurses. They had heard the truth in the dispensary and the hospital from the Bible women. These secluded women, hampered by their circumstances, hedged about by their customs, need our pity, sympathy and prayers. What can they do? Eventually customs will change and freedom will come to them, but in the meantime their situation is very appealing because so helpless. The hospital has been their great Christian benefactor.

Since August, Bhagubai, Bible woman at the hospital, has been very sick. She is better and getting stronger. She has been in the hospital for weeks. Now she is strong enough to do the teaching in the wards and conduct prayers at the dispensary. The classes in the city and our own Christian community have been kept up. I am gratified by better results year by year. For six months we have been short of workers, so that the classes furthest away in the city have been dropped. Two Bible women have stopped working, one because of illness and another because she had to move to another station with her family.

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## IN THE HOSPITAL

**D**R. RUTH P. HUME of Ahmednagar writes that Dr. Stephenson has been compelled to go again to Bombay for treatment for her ear trouble and that Miss Johnson is looking forward to a needed furlough in the spring. Miss Bruce has passed the third Marathi examination,—a distinct honor. She adds a little description of the accompanying pictures:—

“The picture of a part of the medical ward shows a number of patients and nurses. The two babies were born here. The door at the end leads into the sterilizing room, and beyond that to the left is the operating room, as you will remember.

“The veranda is a most useful part of the hospital, both for protecting the wards from the intense glare at certain parts of the year and for keeping off sun and rain, but also for the use of patients who are in special need of extra fresh air. The patient in the first bed has been



A CORNER OF THE CHILDREN'S WARD, AHMEDNAGAR HOSPITAL



SOME PATIENTS IN THE MEDICAL WARD

here a long time and could not be hired to sleep inside. That certainly is not the case with all our patients, some of whom dread to have as much fresh air as we furnish them. The woman standing near the door in this picture is Radhabai, a faithful old Christian ward *ayah* who has been in the hospital for many years. She came from a good caste, and alas, that still makes a good deal of difference in the attitude toward those who have become Christians. But after all, within limits that is another way of saying, 'Ancestry ought to make a difference.' And are we not all thankful for our heritage? She is such a standby that she is able to



ON THE VERANDA, AHMEDNAGAR HOSPITAL

welcome old patients when they return, and the patients know her, even though the nurses may have changed; she is also at the extreme right in the picture of the medical ward."

Dr. Stephenson has done valuable itinerating among the villages,—a work which she greatly enjoys, and a letter from Miss Ella C. Hoxie who has recently joined the mission speaks in glowing terms of these visits of the *doctorinbai*.

Miss Hoxie writes: "One day I went out to a native village, ten miles from Ahmednagar, with Dr. Eleanor Stephenson and her native nurse, to one of her dispensaries. A schoolhouse was her distributing center and the people flocked around by the scores. We visited the sick in their

homes, first going to the house of a high-caste Brahman. There was a man half paralyzed in that dark room. Dr. Stephenson told him to come to the hospital. There were people with every imaginable disease, and as the doctor went from one house to the other, followed by dozens of pitiable natives, hearing their tale of hardship and giving them medicines, it seemed a mission such as Christ performed. Babies, drugged with opium, swung in baskets from the ceilings, while the unsanitary surroundings of the place seemed a veritable breeding place for disease. There were two hundred patients in two hours' time, and the gratitude of the people was touching."

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## IN HIS MOTHER'S PLACE

BY DR. PAULINE ROOT

It is interesting to see the use God makes of a little story from life like the following incident, written, so Dr. Root tells us, many years ago, and coming back in a file of exchanges in *The Christian Missionary*, published by the Mission Boards of the Christian Church, and credited to *Regions Beyond*!

How hot it was, how dusty, and how few trees there seemed to be along the endless stretches of white road! The doctor lay in the hard, springless cart; her head and eyes burning with the intense Indian heat, and longed for her journey to end. Forty miles and but ten of them accomplished, and already over four hours on her way!

She thought of the coolie who had left the poor sick missionary nearly thirty hours before to bring to her the call to come quickly for Mrs. Hazard seemed dangerously ill. Thirty hours, and it must be at least eleven more before she could reach the mission home. What might she find? Would it be just five-year-old Elsie and eight-year-old Mary and manly little eleven-year-old Will with no dear mother answering their voices—and a broken-hearted missionary, with his wife but a still, white, wasted form? The doctor's heart was very heavy as she thought of the many missionaries all through India who lived as the Hazards did, so far from medical aid that sometimes the beloved ones were even buried before the doctor could reach them. All night long, though the air grew cooler and she drew a shawl about her, she tossed and thought and prayed that she might not be too late. In the dim early morning light when finally the tired bullocks crept slowly into the mission compound, her



heart almost stopped as she waited for the word from those quietly stealing toward her. Mercifully, they told her at once what she so longed to hear, "She still lives," and then, "Oh, we are so glad you have come!" And the doctor answered, "I thought you might be here. I am so glad!" For the ones who had greeted her and who had been ministering to the almost crazed father and the bewildered little ones, as well as to the unconscious mother, were the beloved Tracys from twenty-eight miles away—the nearest white neighbors to the Hazards. All day long Mrs. Tracy and her husband, with the native nurse maid, packed, and Mr. Tracy settled up the mission accounts for Mr. Hazard and arranged for leaving the dear home, since the doctor decided that the sick woman must be moved that night to the station where the Tracys lived, and if God blessed the undertaking that she should go as soon as possible to the homeland.

Was it any wonder that none of them thought of the meeting in the little church always held by Mrs. Hazard on that day?

Suddenly they all came together, for softly across the compound came the slow notes of the church bell. What could it be? And then some one broke down and said, with tears in his voice: "Why, it's the call to the women of the church to come to Mrs. Hazard's class for Bible study and prayer."

"What can we do? And yet it seems too bad to send them away with no message."

After a little, they noticed that though many women went in, none came away, and they rejoiced that the women were praying by themselves and were glad, because missionaries feel that the Christian Hindus often pray in faith, believing.

Still they wondered a little, and Mrs. Tracy crept over to see and to say a word herself; they saw her coming quietly back. "Not now," she said, as she came near. "I'll tell them later about our plans. Little Willie is in there now leading the meeting and explaining the verses."

And so it was. This little Christian soldier of eleven years, who had so often, from the time that he was a mere baby, gone with the dear mother to the women's meeting, had now, out of his own little sad, lonely heart, gone to take mother's place and to help with his little knowledge of God's Word, and to add his little prayer to their prayers for the dear mother whom they were never to see again, for God called her home soon after they reached America.

Once more did it prove true that "a little child shall lead them."

PRIZE GIVING AT THE GIRLS' SCHOOL, AHMEDNAGAR,  
INDIA

The American Mission Girls' School at Ahmednagar held a prize giving exhibition on December 7, which was attended by a large number of friends, both European and Indian. G. D. Madgaonkar, Esq., I.C.S., the District Judge, presided, and Mrs. Mead, the wife of the Collector, gave away the prizes. The program was a varied and most interesting one. At the outset a girl from the sixth English standard gave the welcome of the school to the guests, telling briefly of the condition and life of the school, with its four departments and 332 students. She announced that a seventh Anglo-Vernacular standard had just been started in the school. This completes its academic side. Aside from one in Poona and excepting Bombay, we believe that this is the only high school for girls in the Marathi country. It is distinguished from all other higher schools for girls in the Presidency by the number of Indian Christians whom it educates, a large proportion of its pupils being from the Christian community. As a result the religious life of the school is an especial feature, as was rightly emphasized in the welcoming address.

Perhaps the most interesting aspects of the program were, first, the beautiful rendering of some of Mr. Tilak's Marathi Christian songs, and second, the original plan by which the lace girls presented their work. A huge lace cushion had been made, to which about eighteen pieces of colored worsted were attached. These represented the threads of which the lace is made and as many girls who held them represented the bobbins, moving in and out among each other in the elaborate combinations which the bobbins must make in order that the torchon laces may be produced. The sight of these intricate movements emphasized the impression of intricacy which is made on the lay mind by watching actual lace grow under the skillful fingers of an expert, as she throws the bobbins about with lightning-like rapidity on her cushion. The drawing and sewing of the girls was on exhibition and was very creditable as indeed was the entire performance.—*The Dnyanodyaa*.

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*Muharram*: A Mohammedan fast observed in the month of December, continuing ten days. It commemorates the death by violence of the nephews of Mohammed. On the tenth day processions carry tinsel and paper biers to the tomb of Ali. After being presented there, bits are thrown into the sea or a river and the structures are taken back to the city to be preserved for use another year. (See Frontispiece.)



# Junior Work

## TEN GIRLS AT CAMP ALOHA

A Part of the Northfield Summer School for Foreign Missions

BY THE TEACHER OF THE TEN

Of course it began at a missionary meeting! This especial meeting was one held by Worcester County Branch several years ago, in which our Young People's Secretary gave a demonstration of Aloha Songs and Cheers. Our minister's wife, our Junior Lookout, was present, and the seed fell upon good ground in her loving heart. The thought of having *our* girls attend was further suggested at another of our Branch meetings in October, 1913, when the teacher of this class heard a girl who had been at Aloha tell about her week at the camp.

The twelve members of the class were already planning for a week at Northfield, for two of them had attended the Sunday School Conference in 1913, and wanted their friends to go. Since several other delegates from the church had previously attended the Sunday School Conference it seemed a wise plan to propose the missionary conference instead, and Aloha Camp supplied an attractive proposition. At the time when the class were making their plans definite the Junior Lookout, who believes in collecting, and cataloging, and "filing" all sorts of material, brought out her songs and cheers of Aloha Camp—saved "for such a time as this"! Articles from *LIFE AND LIGHT* telling about the camp were read, and after some discussion the girls voted to go there.

The leader of the camp for 1914 came in May to tell us all about it, and we were delightfully entertained—with chafing-dish refreshments—at the home of the aforesaid Junior Lookout.

We had begun the previous fall to earn the money to pay expenses. During the year we gave a play, had a supper, ran a stereopticon entertainment, got up a Chinese evening with the missionary play, "Peach Blossom's Fortune," and held a pop-corn sale on Fourth of July in connection with the community celebration. Some of us saved money by going without articles of clothing we wanted; many of our church people gave to our "Northfield Fund" sums varying from one to ten dollars; one girl's parents paid her entire expenses; the Woman's Auxiliary gave us five dollars. In addition to the railway fare, the \$2 registration fee, and the \$8 covering payment for board and tent, each



girl carried two dollars for incidental expenses, such as electric car fare, transportation from the train to the camp, and pleasure trips.

And so at last July 10, 1914, dawned fair and bright and ten of the girls with their teacher started off for Northfield!

We had three tents in a row of about twelve. We decorated them with placards bearing the name of our town, and with curtains of our class color, yellow, and white. It was great fun getting settled in our new quarters.

Each morning at seven o'clock Aloha Camp had prayers on the bluff overlooking the river and the hills. Here we found God very near. During the forenoon there were Bible classes, mission study classes and choir practice for the girls of all the camps. For the various afternoons walks, drives, field sports, the touching pageant, "Contrasts in Child-life,"



and many camp conclaves were planned. Each night about sunset came a service on hallowed Round Top with the closing meeting of the day in the auditorium—though this the girls were sometimes advised to "cut" lest they grow over-tired. As a special feature for Aloha Camp girls a bead contest was carried out, patterned somewhat after the awarding of "honors" in Camp Fire. The first string of seventy-five beads was won by a member of our class who had the honor therefore of carrying home a double string as prize.

The first fruits of our trip were a Northfield Echo Meeting when in co-operation with the C. E. Missionary Committee a stereopticon talk was given with slides of Northfield views, and the girls sang Aloha songs and cheers and gave reports of their week's doings.

"We're from Aloha, Aloha are we,  
Singing for gladness right merrily.  
And now while we are together, happy we'll be,  
Three cheers for Aloha Camp,  
Rah! rah! rah!"

One fine result of our investment has been the overcoming of prejudice against missions. It could not live in the presence of such women as Mrs. Peabody, Mrs. Montgomery and others who were directing the work of the school. Still another result is the readiness to help in the church work, in the Sunday school, with the Light Bearers and other young people, which the girls have shown. They were willing before but not so well prepared. Altogether we have felt the earning of the money for the week's outing a worth-while year's work—only eternity will show how worth while!

We shall not repeat the attempt to send so large a class again however, feeling that smaller groups each year will mean more to the church life than so many at one time and none for a long period. "Four in a tent" is a good number for a small church to send. It will be a fine investment to send some from *your* church.

Lift up your eyes, Aloha  
The harvest fields are white  
Be ours the glad endeavor,  
And His the conquering might.  
If far or near Thou leadeest  
Our heart's delight shall be,  
Master of all earth's harvests  
That we may work with Thee.

—*From the Camp Hymn.*

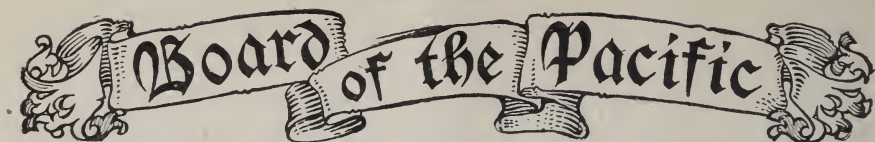
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## OTHER POSSIBILITIES

Two other delightful missionary conference possibilities for July, 1915, are the Missionary Education Movement gatherings at Silver Bay, N. Y., July 9-18, and Ocean Park, Me., July 22-30.

This latter is worth special notice from those in Eastern New England and those who spend vacations in Maine. It is conducted by the Movement this year for the first time, though it is not a new venture, having been successfully developed several years under a local interdenominational committee. Similar programs will be conducted at both, including classes in mission study, in normal methods, in efficiency, in graded missionary instruction for teachers in the Sunday school; Parliaments on Woman's Work, on Missions in the Sunday School, and on Young People's Work; vesper services; denominational group meetings, and platform addresses.

Send to the Woman's Board for circulars for any or all of these three conferences.



# Board of the Pacific

The republic of China began yesterday the installation in the Palace of Education at the Panama-Pacific International Exposition of a series

Chinese School of school and college exhibits calculated to make the self-Exhibit. sufficient Western pedagogue sit up and blink. In the

first place, China is making the largest school exhibit of any country outside of America, her display covering 7,000 square feet. In the next place, the exhibits, 6,079 in number, besides 100 tons of carved wood-work and hand-made wares, are all objects of art and of practical utility, made by the pupils of the various public schools and vocational institutions in the different provinces of China.

The public schools show 1,700 objects, including 230 specimens of bamboo and woodwork, 170 water color and oil paintings and 1,000 specimens of embroidery and thread work, besides models, signs, artificial flowers and paper work.

Exquisite in typography, filled from cover to cover with marvelous illustrations, one hundred and twenty pages of most stirring material, all

From Far done up in the newest shade of brown with tasteful and simple China. lettering on the cover, comes the 1914 Report of the North China Mission. We send grateful acknowledgments to Dr. Arthur H. Smith, and express the hope that we may do half as well when we write up our end of the work.

The Woman's Congress Where? In San Francisco. When? June 6-13. of Missions. Under whose auspices? The Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions and a large California Committee. What is the program? Inspirational Addresses, Institute of Methods, Conférences, Pageants, Study Classes and an Exhibit of Literature. Will you pray for its success and help by your attendance if possible? Will you also tell others about it?

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## NOTES FROM THE TRANSVAAL

BY FREDERICK B. BRIDGMAN, JOHANNESBURG, SOUTH AFRICA

Doubtless your first thought on seeing this is—"I wonder how the war is affecting them out there?" Yes, Johannesburg breathes the martial spirit. Regiment after regiment march through the streets entraining

for unknown destinations. Thousands more are enlisting and drilling in the camps. Patriotic meetings, street collections and war pageants are the order of the day. The first fighting by local troops in German South Africa has just been reported. Some neighbors mourn the loss of stalwart sons, while hundreds of homes about us are feverish with anxiety.

As to our work, the consequences so far with two exceptions are not very serious. Immediately after England became involved the Premier Diamond Mine closed down and the 15,000 natives were hustled off to their kraals far and wide. This is a hard blow to our encouraging enterprise there which had just come to self-support. Due to similar cause, our Pretoria church has lost two of its largest out-stations, and the support of Pastor Mdaweni is now precarious. Here in Johannesburg many of our people have left home. Still if the mines only continue in full swing we hope to pull through.

#### WHEELS WITHIN WHEELS

Do you realize that in one aspect of its work, a mission must be a well-organized business concern? It's really astonishing what machinery it takes to keep things moving. The Zulu Mission runs its work departmentally: (1) The churches with 240 out-stations; (2) Primary schools with 5,600 pupils; (3) Higher schools for boys and girls, besides a theological seminary, with a total of 411 students; (4) Publications, nearly seven million pages being issued last year, and (5) the medical work ministering to some 5,000 patients annually. In connection with all this the Mission handles about \$82,000 a year, and please note that \$60,000 of this budget is raised in South Africa! Not a bad return on the Board's \$22,000!

Well, to help care for both material and spiritual interests, a series of conferences has evolved. To comply with my assigned duties in this line, I had to be down on the Natal Coast over a month, and excepting two days I was hard at work all the time. First came Mission Meeting, lasting eight days. The business comprised nearly 100 topics; the minutes filled twenty closely typed pages which as secretary I have reason to remember. Then of course there were devotional meetings and occasions for social enjoyment.

#### ZULU CHURCHES IN CONFERENCE

Next came an interesting but rather exhausting series of native conferences. The executive committee of our Zulu Missionary Society, like any such body, never lacks for knotty problems. The raising of the



funds and directing the work of eleven home missionaries constitutes a fine school for educating our constituency in fulfilling the primary purpose of the church.

This was followed by what corresponds to your State Association meeting. From Natal and the Transvaal some sixty delegates gathered this year at Infume, my birthplace, and the station where we began missionary life seventeen years ago. The Infume people had long looked forward to this, begging my wife and boy to pay them a visit, which they did at this time. And a great welcome they had. We camped out in the old house, now a ruin, and lived on the gifts of food from the people; one item being ten chickens for little Brainerd!

As to the meeting, that would be too long a story, as would also be an account of our modest Zulu Northfield, with Rev. David Russell, whom some of you heard in the Men and Religion Movement, as principal speaker. But the multitude seated on the grass under the shade of spreading trees, the blue of the ocean almost at our feet, together with the uplift of spirit, carried us back to the scenes on the shores of Galilee. Nor may I speak of the heart-to-heart conferences between missionaries and native pastors held at beautiful Amanzimtoti. Yet with all the pleasure and profit of such gatherings, I must confess that the twenty-four hour train journey back to Johannesburg came as a welcome relaxation.

#### JOHANNESBURG'S FAR REACH; INTO THE WILDS

A busy week at home and I was off again to make long promised visits to remote off-shoots down in the low fever country where the dry season is the only possible time for a stranger. The train took me 400 miles east to Delagoa Bay. Leaving home at night in freezing weather three heavy blankets were none too much for my bed, yet before noon next day we had dropped into quivering heat. From the thriving Portuguese port of Lourenço Marquez I crossed the bay forty miles in a little native built boat with natives steering by the stars as sailors. As I struck into the wilds, Austria had declared war on Servia, Germany was threatening. Eleven days later, on reaching Lourenço Marquez, again I rushed to the nearest news stand, and found Europe in war and England involved.

*Engonyameni* (The Lion's Place). The work on this peninsula, which separates Delagoa Bay from the ocean, was started by Pretoria and Johannesburg converts some fifteen years ago. Unaided by any missionary, numbers of converts were won and seven churches built. Later there were missionary visits at long intervals and about 200 adults were bap-

tized. Now these young Christians realized their need of help. They longed for frequent missionary visitation; they plead for one of our ordained Natal pastors to be settled over them. But notwithstanding a real effort, the Zulu churches failed to make good on this point. As for the Mission, it has been from two to four men short of its *minimum force* for at least fifteen years; the Board can find very few recruits for Africa. Just previous to our moving to Johannesburg, even this great field was for three years without a resident missionary! What chance then had these outposts of the bush! So it was not strange that I found only the pathetic ruins of this once inspiring work. Day after day I tramped through deep sands, visiting all the centers, preaching and conferring, but it was only the remnant I found.

In fact the two largest chapels are deserted, without even the pretense of services. It was one of the saddest sights and experiences of my life. Yet there was the silver lining. There was the faithful residue, about fifty, who stood true. With all the slumping into polygamy and drink, these were still following the gleam. And there was Petros Mabika who on his own initiative went down to Natal and worked his way through the Bible School. Here he was pegging away as a home missionary without salary. Shall I ever forget one incident on my first Sunday there, when at the close of the invocation the congregation chanted the Lord's Prayer, singing with fine time and intonation. It was so sweet, so unexpected, that I believe it moved me more than when I last heard the Messiah in Boston's Symphony Hall. Anyway I had a struggle to regain enough self-composure to proceed with the service. I came away from Engnyameni gritting my teeth that these little ones should be so deserted.

*(To be Concluded.)*

## OUR FIELD CORRESPONDENTS

Mrs. Lyndon S. Crawford writes from Trebizond in German:—

Our school has been interrupted for two days this week on account of having excitement in our city on the seventeenth, Tuesday. We ourselves have not suffered but there have been too many people here to continue our ordinary routine. Tuesday more than 400 passed the night here, but only one night and the days. To-day we have reopened the school, continuing until noon. To-morrow also we shall continue and we

hope that the teachers and scholars who went to the villages will return on Monday. We think that the papers will inform you of the events which I have not written in detail here. Mrs. Stapleton writes us that the hospital and other buildings are full, and Dr. Case and his assistants are very busy. The conditions here are not like that. The mail, as I have written you, takes a long route and we have had no news from Constantinople for nearly four weeks, nor from America or Europe. We are very well. Our flag has floated above the various buildings for two days this week but it is no longer necessary.

Mrs. Crawford writes under later date, referring without doubt to the bombardment of Trebizond:—

Relief work keeps us busy Saturdays. We are thankful to receive word this morning from Mr. Peet that he has some help for us for that need. The matter was getting a little serious, for our list was getting up to nearly 200 families. We were confident, however, that we should be carried through in some way, for we were sure we ought to go on. We *could* not stop.

I have referred many times to November 17, never having been able to write fully about that day,—the day we had so many guests who stayed all night. We still wait for American papers to learn how much was reported. Ever since that time the people have been apprehensive of a recurrence of the events, and twice since we have been visited by a crowd of people, stirred to anxiety by the appearance of steamer smoke on the horizon.

Miss Adelaide S. Dwight writes from Talas, Turkey:—

It is such a relief to be able to write in English once more, that I am going to write at once, even though I have no idea whether or not this letter will ever reach you. At any rate, I hope the New Year is going to bring new blessings to all the work, and I send my best wishes to you all at the Rooms. Let us hope and pray that the year will bring peace and new ideals throughout the world.

We are going on as usual here, though some unusual events have been affecting us more or less. Some day the history of all the stations in this time will be interesting reading. We shall try to have that history of this place forthcoming when the day arrives.

I want to tell you especially about our Thanksgiving Day at the school. We decided this year to have our offering brought in foodstuffs, as money would be almost impossible for most of the girls. The boarders asked to



eat a cold lunch Wednesday and have their dinner go for their offering, as they had nothing to give. So that noon we went down and ate bread and raisins—tremendous plates of raisins—with them, and their dinner and ours were saved. They gave *bulgar* (cracked wheat), the fat needed to make it into *pilaf*, the charcoal to cook it with and cheese to eat with it. Bread of course they could not give as they ate that, so we let some of the girls make bread the night before from some flour we had for relief work, and there were about fifty loaves.

The meeting was that afternoon. The boarders and day scholars of the



DRYING FOOD PASTE FOR WINTER USE

The paste is made of sour milk and flour

upper school came in and put the trays and bundles of food on the tables, and then, when all were seated the kindergarten children (sixteen) and the primaries came in in line, and each put down his or her bundle on the platform. After the opening hymn the kindergarten children recited a psalm and sang, "Can a little child like me." The others too had learned psalms, and finally the upper preparatory classes recited the 23d Psalm, and Miss Burrage talked very simply and beautifully about it, following the thought of *The Song of Our Syrian Guest*. After a prayer and the singing of "The King of Love my Shepherd is," by the high school, the meeting was closed. I cannot begin to tell you the delight of those children as they brought their gifts. One of the seniors

came up to Miss Loughridge, and thanking her said, "The girls will never forget this." The next morning the committee of girls and teachers appointed to distribute the food carried it to twenty-six families,—no, to twenty-seven! for some of the girls met two poor old women on the way and divided some of the food with them.

Certainly it was a happy Thanksgiving. What did the children bring? Potatoes, flour, *bulgar*, home-made macaroni, beans and lentels, and one little girl a dainty basket of nuts and apples! There was some meat too, to make soup for sick people, and two of the clubs gave their money, besides which a few girls brought small sums. Altogether there was about two dollars and a half in money. It is a splendid thing to see how ready the girls are to give to the poor. Our cook remarked to me that these girls seemed "very wide-awake" in that respect. They will surely keep on in their homes, once they have the habit.

Miss Burrage is doing a splendid work this year calling around Talas. She has time to make long calls, and she knows how to reach the hearts of the women as none of us do. She is certainly a blessing to us all. Miss Richmond too is busy with work in our school, and teaching the American children; and Miss Phelps finds time from her "sicks" to teach a physiology class and give some music lessons. We are very glad we could have so much help, with Miss Orvis away. It seemed the best time for her to do the studying she felt she needed for our pedagogy work, and we all urged her to go if the way opened. If the war allows, I shall expect to go for my furlough next fall or winter, after she gets back. There is much I should like to tell, but letters go open now. School goes on as usual and the war effects us very little directly. . . . Our last doctor has gone, and Miss Phelps and our druggist have all the medical work to do.

Extracts from personal letters from the Misses Baldwin, in Kusaie, Micronesia:—

*October 5, 1914.* I know you will be waiting anxiously to hear from us, and this is just to tell you that we are well and busy as ever with our work. Of course our goods have not arrived; neither the box from you, nor our yearly grocery order from San Francisco, but we are not in absolute need yet. We heard of the war on September 5, and all of our boys and part of the girls have been working hard to plant out things that would give us a speedy crop of food, such as sweet potatoes and taro. To-day Japan has raised her flag over this island, and we have just received word from the officer in charge, saying that our lives would be

safe and that there would be no danger. Provisions have been very short here, and no flour, rice or kerosene could be obtained. We have been using cocoanut oil in some of our lamps. (This letter came by way of Tokyo, Japan, and is postmarked, Tokyo, December 17.)

Another letter, received in the same mail, dated at Kusaie, November 28, and postmarked in Tokyo, December 19, says:—

I am sending this note to let you know we are well and going on with our school as usual. Hearing that a vessel with supplies was expected on Thursday, I came around to this side of the island Wednesday night and have been able to secure some rice and flour. I am now just about to return home as the tide is almost high enough to start out. We know you are thinking of us and we are longing to hear from you and hope that a way of communication may speedily be opened up between us.

## A WIDER VIEW

### **A Million Testaments for Soldiers.**

The American section of the World's Sunday School Association is attempting to raise a fund of \$50,000 by "nickels" from a million Sunday school scholars, to put a million Gospels or Testaments in the hands of a million soldiers in armies now engaged in war. Each book is to contain the inscription, "Presented by an American Sunday school scholar."

A stream of Testaments and Gospels in various languages flows steadily, day by day, from the Bible House, New York, to Red Cross organizations, field hospitals, and other helpers of the sick and wounded, regardless of nationality. These books go out as free gifts from the Bible Society, and great numbers of special khaki editions are supplied to friends who distribute them among the troops. The London Society has also sent a half million more copies of the Scripture to the troops.

The Scripture Gift Mission of England has already sent out 1,750,000 Gospels and Testaments, nearly half of them to British and Territorial soldiers and sailors. About a quarter of a million Gospels have been distributed among the French troops and the German prisoners of war. The way in which the books have been welcomed by the men of all nationalities indicates an unusually receptive mood. The Empress of Russia took twenty thousand copies with her when she went to the front. Reports tell of copies of a Gospel being passed along the trenches where

the men have nothing else to read. Bible readings and prayer meetings are held in bomb shelters; and there are many true conversions in the fighting line.—*The Missionary Review*.

### Christian Leaders in China.

The influence of Christian men and women is being felt in many commercial centers in China to-day. In one of the busiest streets of Peking this sign is hung out every Sunday: "To-day is worship day." This is striking to the Chinese, who for forty centuries have worked without ceasing, bartering and selling every day in the year. The President of the Government Normal School in Peking is an officer in one of the Methodist churches, and a prominent member of the Board of Communications is Superintendent of the Sunday school. Similar leaders for the next generation are being trained in mission schools to-day.—*Exchange*

### Waldensians and the War.

The American Waldensian Aid Society, of which Bishop Greer of New York is president, reports that the Waldensian Church in Italy is in desperate financial straits as a consequence of the European war. The usual income of \$50,000 which has been contributed yearly to the support of the Waldensian missions by England, Scotland, Ireland, Germany, Switzerland, Holland, Sweden and Denmark, has been almost entirely cut off. In consequence of this, the pastors, evangelists, teachers and colporteurs are threatened with starvation, and their work with a disastrous reduction in its extension and intensity. During centuries of persecution, endured for the sake of faith and freedom, the Waldenses have trusted in God and in their Christian brethren of all Protestant churches for aid in maintaining their work, which has always been attended with great difficulties, and they have not trusted in vain. In the present crisis the Waldensians look to the American Aid Society as the one source of help that is so imperatively needed.—*Exchange*.

### A Christian Korean View.

"We may go to heathen lands to get a clear, straight view of some things. Several ministers were recently discussing the war in Europe, one of the group being the Rev. William B. Hunt of Korea. Somebody remarked: 'Well, I suppose our poor missionaries will be up against it now, for these people in Asia will be saying: "Look at these Christian nations in Europe flying at each other's throats. What does Christianity amount to, anyhow?"' Mr. Hunt looked up in surprise, and said: 'Do



you think so really? I am sure this will not be the case in Korea. The Korean Christians will say at once, "You see, brethren, they have some Christians who are real Christians, and some Christians who are so only in name over there, just as we have here in Korea." And the Korean Christian who believes the Bible, as they all do, will have Scripture proof for his statement in less than five minutes. Christianity in Korea is on too firm a basis to be shaken by this war or by anything else.' That is the land where soul winning is made a condition of church membership. What a blessing if 'Christendom' would stand boldly on the heights with converted heathenism."—*Sunday School Times*.



AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

### Things Interdenominational

Sometimes in writing this long word I have thought of the days when we played the game of *Anagrams*, trying to make the most words possible from combinations of the letters in the selected word. It would have been a treasure for this old game, but we did not think much of *interdenominational* then, nor see it often in print. We, and our elders in particular, were more concerned with the adjective without the *Inter* and with a large D.

Nowadays the term is familiar. It is friendly. It bristles with as many delightful possibilities as it does with potential words for an Anagram list. As far as we women are concerned the Jubilee year made Interdenominationalism (still longer!) our friend, our neighbor, so to speak, something which we looked fully in the face, found good to look at, and a practical helper in our missionary activities. To be sure the Woman's Boards of the United States and Canada had met in triennial conference several times before the Jubilee year, but the widespread and popular touch was then given to the interdenominational movement.

It is now three years since four territorial commissions and one central commission were appointed by the Conference of Woman's Boards meeting in Philadelphia, the object in general being, "To promote unity of



effort for foreign missions, to share missionary speakers, to stimulate united prayer and study, to develop simultaneous effort whenever possible or desirable, to organize summer schools and to gain a better acquaintance with each other's literature, leaders and methods."

The report of the three years has recently been given in New York at the tenth interdenominational conference of the Boards, referred to in one of the editorials of this number.

In this short talk around the table we want to call the attention of Branch officers and of all interested readers to three points suggested by these interrelations. They are in fact three very concrete ways in which the Congregational constituency of women may be helped and may give help in the great union movement.

#### THE INTERDENOMINATIONAL COMMITTEE

1. A city or town is hardly ready to plan for a union Day of Prayer such as is common now in many places, or to arrange study classes, lecture courses and mass meetings, without some central body representing the various denominations of the community.

The Eastern Territorial Commission, which covers our territory, has definitely voted to promote such central committees in our cities and towns, and we ask the co-operation of Congregational women. You, who read this now, knowing of no such committee in your town can you not agitate the matter with Baptists, Methodists and all the others who are there, so that one or two women from each body can be chosen, the whole to be a standing committee ready to proceed in these interdenominational ways? Please report to me any such step taken.

#### THE BULLETIN

2. This is the organ of the Federation of Woman's Boards of Foreign Missions of the United States. It is now to be published quarterly, price, 25 cents a year, and will carry to readers distinctly different material from that found in their own denominational magazines. While the latter are *essential*, the former is very desirable to give the broader view, the helpful interchange of methods. Our Territorial Commission records also a newly-made resolution to secure subscriptions from leaders in our work. Please send to Miss Hartshorn your subscriptions for the *Bulletin*.

#### PUT YOURSELF IN THE MOVEMENT

3. As it comes your way join heartily in it. Or, as you see how *you*, having it in mind, can make it come your way, will you not help to in-

introduce it to your town? A mass meeting to crown the year's study of *The Child in the Midst* may actually impress the entire community, if various denominations are, together, working it up. A Day of Prayer for missions is more heart-warming when many women of divers creeds, losing all differences in the one desire, meet to pray.

Our Congregational women are very busy in their own Branch and Auxiliary work, as indeed is the first necessity. Still we can reach out a hand to clasp the outreaching hands of the other workers and all grow stronger for the clasp.

M. L. D.

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## HOW THE CALL CAME; A TRUE STORY

BY A MISSIONARY

"Well, Gussie, what shall it be, shall we go this evening or have a cozy evening at home with our studies?"

"I do not know," said Gussie. "Inclination says 'Stay at home.' The examinations will soon be on and I need every minute. Still it seems a shame not to go. I don't expect the church will be packed for a missionary meeting. 'China' is an interesting subject. Perhaps we had better go. What do you say?"

"I do not know," said Lois. "I am game if you are. The roads will be dark and muddy and it will mean getting up very early in the morning to be ready for our classes."

"Never mind," said Gussie. "We will go. You know the singing is poor and we were specially asked to be there to help with the singing."

These two friends were junior teachers in a well-known school in the south of England, and were both working and preparing for an examination which would enable them to procure promotion in their profession. Three miles out in the country stood a little church where the two girls often went to help in the Sunday school or on special occasions with the music. On this particular night a request had come that they would be present at a missionary meeting and help with the singing. After their decision they very soon donned their outdoor garments and were trudging along the muddy road.

The church was a small square building, lighted with oil lamps. A deacon was on the lookout for them and expressed his pleasure that they were there. "You must come up to the front," said he, "one of you may have to play the harmonium if the organist does not turn up, and anyway you will better help the singing there." "I am glad I am not a musician,"

said Lois. "That piece of work will be yours, my dear," she said, giving her friend a nudge. But the organist arrived and so did the speaker. The people too turned out fairly well, and though perhaps it was not an intellectual or a fashionable audience it was an interested one.

The speaker told a wonderful story of China and its needs, and it seemed to the two girls as if his eyes were fixed on them. They listened, fascinated with the story of that great land and her needs, of the "open doors," of the harvest waiting for the laborers, and when at the close of his address he made an appeal for young lives to dedicate themselves and go as laborers to this far-away field his eyes appeared to be looking into their hearts.

"Gussie," whispered Lois, "I feel I must say I will go. What do you say, will you go?"

Something felt very full and bursting inside of Gussie at that moment, but she answered, "I cannot, oh, I cannot. I could not leave my home, my father, my sisters. No, I will not go."

The meeting closed, the two girls were hurrying away when a hand was laid on Gussie's arm. She turned around to see the speaker of the evening. "I would like to shake hands," said he. Gussie shook hands and introduced her friend. "And now," said he, again addressing Gussie, "what about your life for China?"

"Oh please do not ask me," she said. "I could not leave my home and country. No, indeed I could not." A few more words and then he said, "I want you to promise one thing. Will you pray for China?" "Yes, I will do that," she said.

"Well, good-by, the Lord bless you, I know you will be in China some day."

A few months passed, the examinations were over, and the girls parted. Lois went as an assistant teacher in a school in the north of England, and Gussie to become principal of a school within walking distance of her home. Lois developed a bad throat and all thoughts of the foreign field had to be abandoned.

Two or three busy, seemingly happy years passed away for Gussie. She entered heartily into the activities of the church,—Sunday school, choir, Christian Endeavor, district visiting. What more could she do? But was she quite happy? Ever and anon the voice would come, "You will be in China some day." Then those prayers for China. How they worried her!

Often when praying for Sunday school scholars a voice seemed to be whispering, "You know what you ought to do. You have heard the call."

The climax came one Sunday evening. Gussie was in her accustomed

place in the choir. The minister gave out the text "I was not disobedient unto the heavenly vision." Gussie's heart gave a big jump. She could not say that. She well knew she had been disobedient. She well knew that she had not been willing to answer to the call, that she had tried to drown it in the work at home. Yes, that was the bare truth—disobedient to her Master—the Master she professed to follow.

After the service she hurried to the manse and sought the minister in his study. "Oh, Mr. Smith," she said. "I have been disobedient to the heavenly calling." The minister looked puzzled. This was one of his most promising helpers. "Is that so?" he said. "Would you like to tell me about it?" And so Gussie told him how she had been holding back, not willing to pay the price.

After hearing he sighed and said, "I am glad for you, but I cannot help thinking of your father." Yes, and Gussie thought of that much loved father, to whom she had been such a companion, and of her sisters also. But she dare not be disobedient any longer, and so she sought her father and, trembling, told him of her struggle and of her desire. The father's lips quivered, "My child, do not ask it of me. I am not ready to say yes. You are working for Christ at home. Will not that suffice?" A little more talk and Gussie promised her father she would not go without his consent. Her father's life had always been her inspiration, and Gussie made up her mind that she would not worry or talk to him about it, knowing that God in his time would have his way with him. She had responded to the call, and the waiting time did not matter.

Another year of really happy and fruitful work passed away. Gussie could pray now, without the burden she carried before, and she had the joy of seeing some of her Sunday school scholars come forward and declare themselves on the Lord's side.

Her father said nothing more, but Gussie felt sure he was not happy. This fact was specially evident on missionary Sundays when as superintendent of the Sunday school he seemed embarrassed and ill at ease. But God's time came. Evangelistic services were being held in the town, and Gussie and her father were both helping.

The closing night arrived, and the evangelist spoke from "The Alabaster Box."

Was there anybody in the audience who had an alabaster box and who was not willing to break it, to give it to the Master?

A pause, and Gussie who was on the platform acting as pianist saw a stir in the audience and—yes, it was her father on his feet. "I wish," he said,



with tears in his eyes and voice, "to tell you that for more than a year I have had an alabaster box and have refused to break it, refused to give it to my Master. To-night I lay it at His feet to use as he will." All eyes were turned on him. What could he mean? He was one of the best men in the town. The silence was tense as he sat down. The evangelist did not speak but stood waiting. The minister tried and broke down. Several were moved to tears. Gussie felt for the moment she wanted to run down, hug her father and say, "No, no, I will stay with you. I will never go away."

But the silence had to be broken, and a new power came to Gussie, and she rose and said:—

"I'll go if you want me to go, Lord,  
Over mountain, or plain or sea,  
I'll stay if you want me to stay, Lord,  
Just wherever you want me to be."

The audience seemed to understand and heads were bowed. The evangelist pronounced the benediction.

Gussie offered for the mission field and was accepted and sent to China. Never will she forget the last wave of her father's hat at Southampton, never forget his "God bless you, my daughter," neither will she forget his letters so full of quiet joy that she was doing the "Master's Work" in that far off land.

The much loved father has heard the Master's "Well done," has entered the Glory Land. Gussie is still working in China and ever thanks God for the memory of a father who knew both how to "sacrifice" and "serve."

This little story is very sacred to the one who wrote it. It is sent out with the hope and prayer that it may help some one who perhaps has also been "disobedient to the heavenly vision." Perhaps it may also help some father or some mother to give their "alabaster box."

## WAYS OF WORKING

### INTENSIVE WORK IN THE MANHATTAN GUILD

The Woman's Guild of the Manhattan Congregational Church, the organization which embraces all the women's work of the church, began its season with a big impetus, as a result of a study of *The King's Business*. We thought it might be helpful to some other auxiliary if we reported what we did.

Our regular meetings for the season do not begin till November. This year, at the cost of great personal sacrifice, the officers, and a few others of the most devoted workers, formed a class to meet the four Tuesdays in October, to study *The King's Business* as applied to our own particular church problems. We were fortunate in having in our midst a most talented leader, and every single person supported her by doing without question whatever piece of work was assigned her. We made the chapters the basis of our study, but discussed in the class the application of the chapter to our needs. Thus in the chapter on finance, our treasurer reported how many women were in the church congregation, how many women contributed to the Guild, what the average for each person contributing was, what it would have been if every woman in the congregation had given, and what the total would have been if every woman had contributed the average of those who did give. From this report came the natural vote to aim to make every woman a contributor. The chairmen of the Home and of the Foreign Mission Departments consulted together and brought in a policy for the strengthening of the mission work not only of the Guild but in all departments of the church. The secretary brought in the names of every woman in the congregation, and we discussed each to see where she could be best put to work, etc. Our leader kept unity in the meetings in two ways—by reminding us constantly of the aims of the study, namely to make every woman in the church a working and contributing member of the guild, and to feel ourselves responsible for sending some one in our places to the foreign field: and second, through the circle of prayer with which we always closed.

As a result of this study class, we started the year with several new or strengthened points. We now have a chairman of literature, who is also librarian of the collection of mission books which we have. She has already increased to a marked degree the sales and subscriptions. Closer connection with the young people and with the Sunday school was established by suggesting that the Sunday school be made auxiliary to the two societies, and devote at least one Sunday a year each to Home and Foreign Missions. This has been done. To the young people it was suggested that they have a Junior Lookout, and a foreign missionary meeting. They have appointed the Lookout and had the meeting. We voted to help them to send delegates to the two summer conferences at Northfield and Silver Bay. We voted to increase our gifts by 25 per cent, and to lay greater emphasis on prayer in the meetings, and to try to have more people take part in the meetings. We could not yet see our

way to having a mission-study class. But we did increase the time of our meeting by half an hour, making the first half hour a reading circle, in which we read a good mission book. Realizing in general that interest comes with specific knowledge, we voted to send at least one delegate always to the annual meetings of the societies, and to make the officers of the Boards realities, instead of mere names, by inviting one or two a year to the meetings. In short, the four study classes gave new life to the mission work by bringing more people to take part, by strengthening the spiritual aspect, and by making effort unified and specific. R.

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## TAKEN INTO CONFIDENCE

### OUR GOLDEN ANNIVERSARY GIFT

BY CAROLINE H. ADAM

Would that all our friends could have sat with us yesterday morning as we met in the heights of the Congregational House to pore over problems of the Buildings Committee. The first thing to refresh our eyes as we turned from the driving storm without to the work within was the plan for the new hospital at Madura. How good to know that we soon shall see it arise! "Faith is the substance," not the promise, "of things hoped for." The plan is something like this, with a second story just like it. Its parts are provided with every opportunity for caring for the sick, the details of which cannot be shown here, but bid fair to be of a kind to gladden the heart of every lover of those long-suffering and lovable Hindu women. Government has come to our aid with a promise of 50,000 rupees, \$16,000, toward this building. When we shall have raised our \$50,000 in America for hospital and compound (see red book) we shall be proud of an institution which can hold up its head beside Dr. Van Allen's hospital for men across the street.

A matter of interest to the Springfield Branch was the decision to forward its gifts in the treasury to Tientsin with an additional sum advanced from undesignated money. By so doing we take advantage of the present rate of exchange in Mexican dollars.

To Wai, India, is to go a part of the undesignated money that, as Miss Gordon writes, "the school and church can be built together and make it

**SURGICAL WARD**

**MATERNITY WARD**

**MEDICAL WARD**

cheaper for both." Our part is the school. Perhaps some kind friend will supply the other thousand dollars which we wanted to send but could not. "The materials to be used are mostly found in India and some things are cheaper owing to the war."

It is evident from the above that gifts to the undesignated fund are of the utmost value. They give the means to take advantage of emergencies which arise.

Another matter for discussion was the use of stereopticon pictures to illustrate many of the objects for which money is asked in appeals for the Golden Anniversary Gift. On April 6 in the evening, at the Old South Church in Boston, these pictures will be shown for the first time in connection with the annual conference of Branch officers. The pictures with explanation will be later at the service of any Branch, auxiliary or individual that will use them.

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#### BENEDICTION FOR A WOMAN'S MISSIONARY SOCIETY

**" God be merciful unto us, and bless us;  
And cause His face to shine upon us;  
That Thy way may be known upon earth,  
Thy saving health among all nations."  
Through Jesus Christ Our Lord. Amen.**

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#### MRS. J. L. R. TRASK

The Springfield Branch has met with a great loss in the death, January 7, of Mrs. Trask, a woman of rare sweetness and magnetic personality, who has served the Branch for almost twenty-five years as vice president. Mrs. Trask was the wife of a former pastor of the Memorial Church in Springfield and was well known and loved throughout the Branch. Her spirit of devotion to the Master's cause, her strong reliance upon prayer, her wisdom in counsel, her winning friendliness, cause her to be sadly missed in the circle where she held so large a place. Mrs. E. B. Rogers, a member of the Executive Committee, in writing of Mrs. Trask says of her, and of other beloved workers in the Branch,—

"Mrs. Norton, Mrs. Palmer and Mrs. Trask,—the threefold cord, now reaching on into heaven, binds us who remain in closer union as we try to follow their steps in endeavor to help onward the work preparatory for the coming of the King in his glory. We cannot think of her as dead. She still speaks to us in the quiet hour, like 'a voice in the night,' and her works still praise her."



## OUR BOOK TABLE

*Sociological Progress in Mission Lands.* By Edward Warren Capen, Ph.D. Published by Revell Company. Pp. 293. Price, \$1.50.

One naturally is reminded of Dr. Dennis' monumental work in three volumes entitled, *Christian Missions and Social Progress*, in the similar subject treated by Dr. Capen. Dr. Dennis himself says of the book: "Dr. Capen's grasp of this very large and complex subject is adequate and well-balanced." The six lectures which the book contains were delivered in the winter of 1912 before the Western Theological Seminary of the Presbyterian Church in Pittsburgh, Pa. They are the result of Dr. Capen's personal observation and investigation in his visit to mission fields.

This only son of President Capen dedicates the book, "To my Father, Idol of my boyhood, Companion of my manhood, Always living in the spiritual world, Passionately devoted to the Kingdom of God, In advocacy of peace, In civic reform, In missionary leadership, who went home from the firing-line."

In the Preface Dr. Capen expresses his gratitude "to him who would eagerly have read these pages and who in the other world awaits the consummation of the task to which he gave his life." It seems eminently fitting that Dr. Capen, as organizing secretary of the Kennedy School of Missions at Hartford, should devote himself to the work so dear to the father.

While each one of the six lectures is remunerative reading the third chapter treating of the "Progress in the Ideals of Family Life, and the Position of Woman," naturally appeals to our readers and also the closing chapter on "Christianizing Tendencies in non-Christian Religions." Dr. Capen speaks of the fact everyone has noticed who has visited the Orient, and that is the contrast in the expression upon the faces of the women whom Christ has made free and that on the faces of those who are still without him. Education is coming to all the women of the Orient. It is for us Christian women who believe that,

"It is the heart and not the brain  
That to the highest doth attain,"

to see to it that Christ dominates both heart and brain in the new woman of the Far East.

G. H. C.

## SIDELIGHTS FROM PERIODICALS

CHINA.—“The Christian Church in Changing China” by Dr. Arthur H. Smith, *International Review of Missions*, January; “A Notable Union Work in China” by President A. J. Rowen, *The Missionary Review of the World*, February.

JAPAN.—“A Christian Home Maker in Japan” by H. Tamura, *The Spirit of Missions*, February.

TURKEY.—“Organized Work of Women in Constantinople” by Mrs. Marcellus Bowen, *The Association Quarterly of the Turkish Empire*, October.

EUROPE.—“Christianity and the War” by Agnes Repplier, *The Atlantic Monthly*, January.

THE HOME BASE.—“From the Yorkshire Vicar” by Samuel Bickersteth, *International Review of Missions*, January; “Department of Best Methods” conducted by Miss Belle M. Brain, *The Missionary Review of the World*.

A SUCCESSFUL business man recently gave this pointer to 700 ministers: “If you ask a man for ten dollars for missions when he is accustomed to do business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God.”

## WOMAN'S BOARD OF MISSIONS

Receipts from January 1 to January 31, 1915

MISS SARAH LOUISE DAY, Treasurer

New Year's Gift, 5; Friend, 475; Friend, 350; Friend, 300, 1,130 00

## MAINE.

*Eastern Maine Branch*.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, All Souls Ch., S. S., 31.90; Forest Ave. Ch., Ladies' Aid, 2; Machias, Aux., 3.37; Union, Ch., 3, 40 27

*Western Maine Branch*.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, High St. Ch., M. B., 25; East Stoneham, Ch., 3.12; Harpswell Center, C. E. Soc., 2, Jr. C. E. Soc., 75 cents; Lewiston, Pine St. Ch., Aux., 30; Norwauk, Aux., 5; Portland, Bethel Ch., Aux., 31, M. B., 5, State St. Ch., Aux., Th. Off., 57.35, Prim. and Inter. S. S., 12, St. Lawrence Ch., Aux., 35.70, West Ch., Aux., 2, Williston Ch., Mrs. Hooper in mem. of Carl Putnam Hooper, 20, Aux., 61.15; Weld, Ch., 1; Westbrook, Warren Ch., 25; Wilton, First Ch., 7; Woodfords, Mrs. Ida Vose Woodbury, 5, Aux., 44.94, C. E. Soc., 2.70, S. S., 2.27; York Beach, Ch., 1. Less 90 credited to Brunswick by error Jan. 1, 308 98

Total, 349 25

## NEW HAMPSHIRE.

*New Hampshire Branch*.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Boscawen, Prim. Dept. S. S., 2; Brookline, Woman's Miss. Soc., 4; Deerfield Center, Ch., 90 cents; Derry, Central Ch., C. R., 2; Exeter, Aux., 25; Goffstown, Jr. Dept. S. S., 8; Greenville, Ladies' Cir., 3; Hill, Ch., 6.75; Hudson, First Ch., 4.72; Keene, Court St. Ch., Aux., 30; Kensington, First Ch., 2.70; Kingston, Ch., 9; Marlboro, Trin. Ch., 1.71; Milford, First Ch., 26.40; Milton, Ch., 2.58; New Castle, Ch., 1.80; North Conway, Ch., 2.82; Ossipee, Second Ch., 1.80; Plaistown and No. Haverhill, Mass., Ch., 9.90; Raymond, 9; Saubornnton, Ch., 9.67; Somersworth, First Ch., 12.60; South Barnstead, 99 cents; Temple, Ch., 3; Tilton, Ch., Ladies, 8.48; West Concord, Ch., 4.17, 193 08

## VERMONT.

*Vermont Branch*.—Miss May E. Manley, Treas., Box 13, Pittsford. Alburgh, Ch., 2.64; Bakersfield, Aux., Th. Off., 3.75; Barre, Ch., 33.80; Barton, Aux. (Th. Off., 23), 34; Bellows Falls, Prim. S. S., 15; Bennington, Second Ch., 13.75; Bradford,

Ch., 20.18; Brattleboro, Aux., Th. Off., 3.50, Elementary S. S., 5; Burlington, College St. Ch., Aux., 65.25, C. R., 2.96, First Ch., S. S., 46.52; Dorset, East, C. E. Soc., 6; Franklin, First Ch., 11.68; Glover, West, Aux. (Th. Off., 10), 18; Greensboro, Ch., 14; Hartland, Ch., 9; Londonderry, Aux., 2; Ludlow, C. E. Soc., 10; Marlboro, Ch., 75 cents; Newport, Aux. (Th. Off., 1), 47.71; Pittsford, C. E. Soc., 3.30; Putney, Ch., 3; Rochester, Aux., 5; Royalton, Sarah Skinner Mem. Th. Off., 8.75; Rutland, Senior S. S., 10; St. Albans, Aux. (Th. Off., 3), 22.65; St. Johnsbury, North Ch., S. S. Birthday Box, 2; Salisbury, Aux., 10; Sudbury, Aux., Th. Off., 8.65; Waterbury, Ch., 11; West Newbury, Ch., 6.40; Windsor, Old South Ch., 5.77, 462 01

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Bedford, United Workers, 6; Lawrence, South Ch., Aux., 3.15, Trinity Ch., S. S., 21; Lexington, Hancock Ch., Aux., 163.90; Lowell, First Trin. Ch., Jr. S. S., 10; Medford, Mystic Ch., Aux., 28.48; Melrose Highlands, Ch., 124.36; Wakefield, Aux., 45; Winchester, First Ch., Prim. Dept. S. S., 34.60, 436 49

*Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. Chatham, First Ch., 4.23; North Truro, Christian Union Ch., 2, 6 23

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Great Barrington, Aux., 63.20; North Becket, Ch., 1.30; Southfield, Ch., 3.53; West Stockbridge, Aux., 15; Williamstown, Aux., 351.40. Less expenses, 1.29, 433 14

*Essex North Branch.*—Mrs. Emily Eastman, Treas., Ward Hill. Bradford, Ch. of Christ, 26.04; Haverhill, West Ch., Ladies' Soc. (S. S.), 11.43, S. S., 3.22; Merrimac, Ch., 9.84; Newburyport, Belleville Ch., 33.02, C. R., 1.58, Central Ch., Aux., 50; South Byfield, Helen Noyes M. B., 10, 145 13

*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Friend, 60, Aux., 130; Cliftondale, First Ch., 21.89; Essex, Dau. of Cov., 12; Lanesville, Ch., 2; Lynn, Central Ch., 30, Aux., 12; Middleton, Aux., 9, 276 89

*Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Charlemont, First Ch., 10; Leverett, Moore's Corner Ch., 1; South Deerfield, Aux., 17.76, 28 76

*Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 69.90, Second Ch., 11; Easthampton, Payson Ch., Aux., 25; Hadley, North, Aux., 24; Hatfield, Real Folks, 50; Northampton, Edwards Ch., Aux., 17.25, Kinder, 5.64, 292 79

*Haverhill.*—North Ch., Miss Mary Lyon Page's former S. S. Ch., 26 50

*Middlesex Branch.*—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Framingham, Mrs. E. H. Bigelow, 100; Wellesley, Aux., 5, 105 00

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, First Ch., 12.41, North

Ch., Sewing Cir., 10; Brockton, First Ch., Aux., 20, Porter Ch., Aux., 100; Bridge-water, East, Ch., 10; Easton, Aux., Add'l Th. Off., 5; Holbrook, Aux., Th. Off., 35.15; Marshfield, Aux., 12.45; Milton, Evang'l Ch., 10; Plympton, Aux. (Th. Off., 12.75), 15.75; Quincy, Bethany Ch., Aux., Th. Off., 19.05, Bible Sch., 31.81; Scotland, C. E. Soc., 5; Weymouth and Braintree, Prim. S. S., 5; Weymouth, East, Aux. (with prev. contri. to const. L. M's Mrs. Adeline W. Berry, Mrs. Mary Augusta Tirrell), 15; Weymouth, North, Pilgrim Ch., 19.24; Weymouth, South, Old South Ch., C. E. Soc., 30; Whitman, First Ch., 19.80, Aux. (Th. Off., 10), 20; Wollaston, Aux., 25, C. R., 5, Park and Downs Ch., 11, 436 66

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Roxborough, Two S. S. Classes, 2; Fitchburg, Rollstone Ch., J. H. Club, 10; North Leominster, Ch., 11.25; Pepperell, Ch., 4.55, W. M. S., 5, 32 80

*Old Colony Branch.*—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Attleboro, Aux., 170, C. E. Soc., 5, Ferguson Band, 5, C. R., 25.25; Berkeley, Banyan Seeds, 20; Fall River, W. F. M. S., 110; New Bedford, C. R. and Kinder., 40; Taunton, Winslow Ch., C. E. Soc., 10; Wareham, First Ch., W. M. S., 10, 395 25

*South Hadley.*—Mt. Holyoke College, Friend, 50 00

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Happy Daughters Cir., 5; Chester, First Ch., 4, North Ch., 6; Chicopee, First Ch., Aux., 3.25; Granville Center, Aux., 8; Palmer, Second Ch., 18.15; Springfield, First Ch., 51.64, North Ch., S. S., 4; Three Rivers, Union Ch., S. S., 7; Westfield, First Ch., S. S., 2, 109 04

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Mrs. Emily L. McLaughlin, 50; Allston, Aux., 39.54; Arlington, Bradshaw Miss. Soc., 135; Belmont, Payson Park Ch., 15; Boston, Central Ch., Aux., 586, Mrs. E. C. Moore, 50, Mt. Vernon Ch., Aux., 5, Old South Ch., Aux., 550, Friend, 250, Miss Sophie Moen, 500, Shawmut Ch., W. F. M. S., 30, Union Ch., Aux., 100, Monday Eve. Miss. Soc., 34; Brookline, Leyden Ch., Beacon Lights, 5; Cambridge, Prospect St. Ch., S. S., 15, Wood Mem. Ch., 5.87; Charlestown, First Ch., 12.65; Chelsea, Central Ch., 16.70; Dorchester, Harvard Ch., Woman's Benev. Soc., 25, Pilgrim Ch., Aux., 16, Romsey Ch., 18.34, Prim. Dept., 5, Second Ch., Aux., 98.20, Y. L. M. S., 1.30; Hyde Park, Aux., 50; Mansfield, Woman's Union, 30; Neponset, Trinity Ch., Stone Aux., 5; Newton, Eliot Ch., 52.33, Woman's Assoc., 178; Newton, West, Second Ch., Aux., 105.60; Roslindale, Ch., 22.50; Roxbury, Eliot Ch., Aux., 25, Imm.-Walnut Ave. Ch., For. Dept., 50, Y. L. F. M. S., 17, Norwegian Ch., 6; Roxbury, West, Anatolia Club, Sr. Section, 10, Jr. Section, 12; Somerville, Broadway Ch., 10.54, Aux., 24.96, Friend in mem. of Mrs. H. H. Leavitt, 1, First Ch., 14.33, Prospect Hill Ch., Aux., 10, Dau. of Cov., 10, Winter Hill Ch., Woman's Union, 70; Somers-

ville, West, Aux., 21; Walpole, East, Union Ch., 8.25; Watertown, Phillips Ch., Aux., 80; Winthrop, Aux., 5,	3,382 11
<i>Worcester Co. Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester, East Douglas, Aux., 33.60; Gardner, Aux., 10; Gilbertville, Trinitarian Ch., 22.15; Leominster, C. E. Soc., 5; Northbridge, Rockdale S. S., Girls' Cl., 1.75; Southbridge, Aux., 30; Sturbridge, Ch., 7.50; Sutton, First Ch., 14; Upton, Aux., 30; Westboro, Aux., 15.50; West Boylston, Aux., 20, Mrs. Cummings' S. S. Cl., 3.60; Whitinsville, E. C. A. D. Band, 12.38; Winchendon, Scatter Sunshine Club King's Dau., 5; Worcester, Central Ch., Woman's Assoc., 228.36, Lake View Ch., 3, C. E. Soc., 4.50, Piedmont Ch., Woman's Assoc. (prev. contri. const. L. M.'s Mrs. Edward H. Jones, Mrs. Rebecca Newcomb, Mrs. C. H. Sagar, Mrs. Frank B. Williams), Union Ch., Aphorizo Club, 15,	461 34
Total,	6,528 13

## LEGACY.

<i>Chicopee.</i> —Chloe S. Ferry, by N. Elizabeth Newell, Extr.,	148 51
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## RHODE ISLAND.

<i>Peace Dale.</i> —Friend,	100 00
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Peace Dale, Ch.,	190 00
Total,	290 00

## CONNECTICUT.

<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Eastford, Ch., 7; Groton, Aux. (Th. Off., 28.95), 38.15; Ledyard, Ch., 9; Montville, First Ch., 10; New London, First Ch., C. E. Soc., 5, Jr. C. E. Soc., 6.72, S. S., Prim. Dept., 10; Norwich, Miss Martha A. Morgan, 2.40, First Ch., C. E. Soc., 3.30; Old Lyme, Aux., 1; Pomfret, Aux., 12, Searchlight Club, 5; Stonington, Second Ch., C. E. Soc., 5; Thompson, Aux., Th. Off., 8; Windham, First Ch., 60,	182 57
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Julia W. Jewell Fund, 67.50; Int. Clara E. Hillyer Fund, 212.50; Berlin, Mrs. E. E. Nourse, 5, Aux., 72; East Hartford, First Ch., 44.40, M. C., 39.45; Glastonbury, Aux., 44; Hartford, Asylum Hill Ch., 40, Aux., 20, Center Ch., Aux., 5, Fourth Ch., Prim. Dept., 5, Immanuel Ch., Aux. (prev. contri. const. L. M. Miss Helen Coffin), Park Ch., F. M. S., 45, Y. W. M. S., 1.80; Hockanum, Ladies' Aid Soc., 5, New Britain, First Ch., 175, S. S., 25.65, South Ch., Aux., 32, Mr. D. O. Rogers, 110; Newington, The Misses Belden, 5, Aux., 24; Plainville, Aux. (prev. contri. const. L. M.'s Mrs. George D. Clark, Miss H. L. Goodrich); Suffield, First Ch., 250; South Manchester, C. E. Soc., 15; South Windsor, 10; Talcottville, Aux., 25; Tolland, Aux., 26; Vernon Center, Aux., 5, West Hartford, Aux., 31.63,	1,340 93

<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 200; Friend, 50; Friend, 36.18; Friend, 25; Mrs. C. J. Camp, 50; Bridgeport, King's Highway Aux., 15, Olivet Ch., Aux., 53, Park St. Ch., Aux., 150, South Ch., Mrs. Van Tassel, 50, C. R., 15; Canaan, Pilgrim Ch., Aux., 12.12; Colebrook, Aux., 32; Cromwell, Earnest Workers, 20; Danbury, Aux., 91.92; Darien, Aux., 60; East Canaan, Aux., 25 of wh. to const. L. M. Mrs. W. F. Maylott), 35; Guilford, First Ch. (prev. contri. const. L. M.'s Mrs. Charles Griswold, Mrs. Charles D. Hubbard, Mrs. Harriet C. Leete, Mrs. Archibald Walker); Litchfield, Aux., 70.28, Daisy Chain, 58; Middlefield, Ch., 5; Morris, Aux., 15; New Canaan, Ponus St. S. S., 32.50; New Haven, Center Ch., Aux., 65, Ch. of the Redeemer, Aux., 115.10, City Mission, Mothers' Aux., 15, Humphrey St. Ch., 62.50, Pilgrim Ch., Aux., 38.40, United Ch., Montgomery Aux., P. S. A., 8, Welcome Hall, S. S., 20.66; Newtown, Ch., 34; Norfolk, Aux., 117; Northfield, Aux., 22; North Haven, Aux., 1; North Madison, Aux., 5; Prospect, Aux., 14; Salisbury, C. E. Soc., 5; South Canaan, What We Can M. C., 2; Stamford, Aux., 14.81; Torrington, Center Ch., Aux., 103.75, First Ch., Aux., 11; Warren, C. E. Soc., 12.55; Waterbury, First Ch., Aux., 223; Whitneyville, C. R., 9; Winchester, C. E. Soc., 11; Winsted, First Ch., Aux., 13.58, S. S., Home Dept., 2; Wolcott, 4; Woodbury, Aux., 15,	2,025 35
Total,	3,548 85

*Correction.*—In Feb.<sup>d</sup> LIFE AND LIGHT, Middlefield Ch., 8.82 should read, Friend, 8.82.

## NEW YORK.

<i>Brooklyn.</i> —Friend, Th. Off.,	1 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 70; Angola, S. S., 2; Aquebogue, Aux., 15; Arcade, King's Guild, 5.12, S. S., 10.88; Barryville, Aux., 10; Berkshire, Aux., 35; Binghamton, First Ch., Helpers, 40, East Side Ch., Aux., 12; Brier Hill, S. S., 5; Brooklyn, Brooklyn Hills Aux., 5, Bushwick Ave. Ch., Aux., 40, Central Ch., Aux., 333.34, Church of Evangel, 12.50, Flatbush Ch., Aux., 69, Lewis Ave. Ch., Aux., 25, Evangel Cir., 40, Earnest Workers, 25, Alpha Kappa Cir., 10, Ocean Ave. Ch., Jubilee Aux., 20, Park Ave. Branch, Aux., 30, Prim. Dept. S. S., 5, Park Slope Ch., Aux., 53.47, Puritan Ch., Aux., 70, Richmond Hill Ch., 17, Aux., 10, South Ch., S. S., 30, Summer S. S., 10, C. R., 5, Tompkins Ave. Ch., 125; Buffalo, Miss Jean Adams, 10; Mr. H. Bliss, 10; Mrs. E. H. Parker, 5; Mrs. J. J. McWilliams, 30; Mr. F. A. Ransey, 1; Mr. R. K. Strickland, 30; Mr. H. Winship, 5; First Ch., Aux., 121.50, Bancroft Aux., 20, S. S., 25, C. R., 14.16; Camden, C. R., 2.80; Canandaigua, Aux., 285; Candor, Aux., 25; Catskill, Mrs. Charles E. Willard, 3.18; Churchville, Ch., 18.40; Cincinnati, Aux., 10; Clayville, Aux., 3; Copenhagen,	



Aux., 8.50; Cortland, First Ch., Aux., 106; Deansboro, Dau. of Cov., 15; Deer River, C. E. Soc., 5; Eldred, C. E. Soc., 5; Elmira, Park Ch., Aux., 50; Fairport, Aux., 35; W. F. M., 10; Flushing, Ch., 76.71, Aux., 80, S. S., 8.54; Fulton, Aux., 5, C. E. Soc., 2, Prim. Dept. S. S., 6, C. R., 4; Gaines, Aux., 4.88; Groton City, Aux., 10; Henrietta, Aux., 10; Honeoye, Aux., 17; Irondequoit, Ch., 14; Jamestown, Pilgrim Ch., Aux., 14; Java, Aux., 10; Java Village, Aux., 2.10; Lockport, East Ave. Ch., Aux., 32, King's Guild, 10; Middletown, First Ch., Aux., 50, North Ch., 10; Millers Place and Mt. Sinai, C. E. Soc., 7; Moravia, Aux., 12, C. E. Soc., 5; Mt. Vernon, First Ch., 35, Aux., 35; Munnsville, Ch., 38; New York, Forest Ave. Ch., Aux., 3, Manhattan Ch., Guild, 50; Norwood, Ch., 6.58; North Collins, Ch., 9.80; Norwich, Aux., 90, S. S., 10; Ogdensburg, Aux., 20; Oneida, Chenango and Delaware Assoc. Institute, 11.75; Ontario, Earnest Workers, 24.20; Oriskany Falls, Aux., 10; Orwell, Aux., 7.28; Oswego, Aux., 60; Oxford, Lookout Club, 12; Patchogue, Aux., 80; Pitcher, Aux., 3; Port Leyden, Ch., 2.80; Pulaski, Ch., 25, Prim. Dept., S. S., 4; Riga, First Ch., 4.90; Riverhead, First Ch., Aux., 45; Rochester, South Ch., C. R., 5; Rocky Point, Mrs. M. S. Hallock, 10; Roscoe, Aux., 5; Scarsdale, Aux., 50; Schenectady, Pilgrim Ch., Aux., 15; Sherburne, Aux., 40; Sinclairville, Aux., 10; Smyrna, Aux., 8; Susquehanna Assoc., 7.11; Syracuse, Danforth Ch., Ladies' Union, 32.50, Prim. Dept. S. S., 10, Geddes Ch., Woman's Guild, 70.85, King's Dau., 10.88, Y. P. Soc., 5, Prim. Dept., 25 cents, Goodwill Ch., Ladies' Guild, 35, Plymouth Ch., Aux., 138.32, South Ave. Ch., Pilgrim Sisters, 5; Ticonderoga, First Ch., 5.29; Watertown, Aux., 31.53; Western Assoc. Institutes, 43.30. Less expenses, 134,	3,375 42
Total,	3,376 42

## LEGACY.

<i>Albany.</i> —Mrs. Eliza C. Frisbee, by Edward S. Frisbee, Extr., in mem. of her sister, the late Mrs. Charlotte C. Porter, North Brookfield, Mass.,	500 00
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## WOMAN'S BOARD OF THE PACIFIC

Receipts for December, 1914

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

## CALIFORNIA.

<i>Southern California Branch.</i> —Miss Emily M. Barrett, Treas., 178 Centre St., Pasadena. Albuquerque, <i>New Mexico</i> , 20; Claremont, 44; Glendale, 5; Highland, 55, Primary Dept., S. S., 11.26; Long Beach, Philathea Cl., 30; Los Angeles, First, 133.32, Mayflower, 8, Messiah, 42.50, Plymouth, 52.50; National City, 30; Oneonta Park, 15; Ontario, 53; Pasadena, First, Ruth Day Miss. Circle, 5; Bible School, 4, Neighborhood, 5; Redlands, 50; Riverside, 33.25; Santa Ana, 65; Sierra Madre, 8,	669 83
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## OREGON.

<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas.,	
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## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., The Victoria, 14th and Clifton Sts., Washington, D. C. D. C., Washington, First Ch., Mission Club Aux., 100, Ingram Mem. Ch., Ladies' Union, 25, People's Ch., Woman's Miss. Union, 8; <i>Fla.</i> , Cantonment, Ch., 25 cents; Palm Beach, Ch., 8; St. Petersburg, W. M. S., 11; Tangerine, Ch., 1.20; Tavares, Aux., 8; Winter Park, W. M. S., 10; <i>Ga.</i> , Atlanta, Central Ch., Ladies' Union, 18.06, Children, 1.50; <i>N. J.</i> , Cedar Grove, Aux., 5; Cresskill, Gospel Ch., Aux., 12.50; East Orange, First Ch., 50, Trinity Ch., 22.05; Glen Ridge, Aux., 100; Jersey City, First Ch., 25; Montclair, Watchung Ave. Ch., Aux., 80; Newark, First Ch., Women's Union, 25; Park Ridge, Ch., 5; Plainfield, Miss. Assoc., 60.79; Upper Montclair, Christian Union Ch., 164; Woodbridge, Aux., 25; <i>Pa.</i> , Allegheny, First Ch., Aux., 2; Glenolden, Ch., 5; Philadelphia, Miss Emma L. Goodell, 25; Randolph, Guys Mills Ch., 1; Sharon, First Ch., 1.50; <i>Fla.</i> , through Treas. W. H. M. U., Jacksonville, Phillips Ch., 2; St. Petersburg, Aux., 11. Less expenses, 50,	762 85
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Donations,	\$14,943 35
Buildings,	1,171 24
Specials,	526 00
Legacies,	648 51

Total, \$17,289 10

TOTAL FROM OCT. 18, 1914 TO JAN. 31, 1915.

Donations,	\$32,291 30
Buildings,	2,790 24
Specials,	952 28
Legacies,	2,135 15

Total, \$38,168 97

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$83,716 73
Receipts of the month,	1,171 24
Total,	\$84,887 97

421 West Park St., Portland. Ashland, 20; Hillsboro, 10; Hood River, 5; Portland, First, 14.35, Cradle Roll, 1; Smyrna, 3; Sunnyside, 7.68; The Dalles, 8.32,	69 35
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## WASHINGTON.

<i>Washington Branch.</i> —Mrs. M. A. Kennedy, Treas., 4517 11th Ave., N. E., Seattle. Bellingham, First, 5; North Yakima, S. S., 5.40; Olympia, First, 5; Seattle, Green Lake, 2.50, Plymouth, 14.73, University, 42; Spokane, Pilgrim, 9.40; Sunnyside, 5; Washougal, 14.60,	103 63
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Total, 842 81



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